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used, the evil of governmental methods, and the advantages of personal liberty.

The author permits himself (p. 181) one not very complimentary allusion to the subject of this *Journal*: "In every view one of the greatest merits of the orthodox economists was the careful distinction they draw between economic and other social sciences. They refused to merge it in the misty regions of general sociology, and they excluded from its borders the rocks and quicksands as well as the green pastures of ethics and religions." This is what made Carlyle rave. The author does not indicate what is to be done with the very interesting and pressing social problems which are thus thrust out into that outer darkness which surrounds the luminous patch called economics. It is one thing to exclude a human interest from a single science, it is quite another to prevent it from absorbing the thought of human beings.

C. R. HENDERSON.

Our Industrial Utopia. By D. H. WHEELER. Chicago: A. C. McClurg & Co. 1895. Pp. 341.

A VERY clever defense of the standing order, pleasantly written. The argument is addressed to a popular audience and the rhetorical form is effective for its purpose—to slow the pulse of excited sentimentalists. "Set a philanthropist to buying and selling goods, and you will discover that he is a perfectly rational human being. . . . It is not the economic, but the immoral man who should be scourged. . . . Competition is only a rational effort to excel, exceed, and succeed." Mr. Lloyd's *Wealth Against Commonwealth* is called hysterics, and the trusts are praised for cheapening food, drink, and lights. The way to bring down sleeping-car fares is to sit up in the ordinary coach. Socialism is a reform against nature. From the claws judge what the animal may be.

C. R. HENDERSON.

America and Europe: A Study of International Relations. G. P. Putnam's Sons. 1896.

THIS little volume is one of the "Questions of the Day" series, and consists of three reprints—a *North American Review* article on "The United States and Great Britain—Their True Governmental and